Jiast set open the flood-gates,[1] thou liast liberated the obstructed streams, tliou hast opened the vast cloud, and hast given vent to the showers, haviug slain the *Ddnava?*

2. Thou, thunderer, (hast set free) the obstructed clouds in their seasons; thou hast invigorated the strength of the cloud: fierce INDRA, destroying the mighty Am when slumbering (in the waters), thou hast established the reputation of thy prowess.

3. INDRA, by his prowess, has annihilated the weapon of that mighty beast, from whom another more powerful, conceiving himself one and unmatched, was generated.[3]

4. The wielder of the thunderbolt, the render of the rain-cloud, has destroyed with his bolt the mighty SUSHNA, the wrath-born (son) of the *Ddnava,* th'e walker in darkness, the protector of the showering cloud,* exhilarating himself with the food of these (living creatures),

5. Thou hast discovered, INDRA, by his acts, the secret vital part of him who thought himself invulnerable, when, powerful INDRA, in the exhilaration of the *Soma*^ thou hast detected him preparing for combat in his dark abode.

[1] ***Khdni,*** **the holes or interstices of the clouds.**

* ***Sdtna-Veda,*** **i. 315.**

* **From ihe body of *Vritra,* it is said, sprang the more powerful *asura, Sushna,* that is, allegorically, the exhaustion of the clouds was followed by a drought, which *Indra,* or the atmosphere, had then to remedy.**

* ***MHio-napatam, meghctsya rakshitdram : napdt,*** **here meaning *p&tri,* a protector, a preserver, as in the *Br&hmana* cited hy the scholiast, *prdno vai tanunapdt sa hi tanvak pdti*: vital air is called the body-preserver, for it preserves the**

limbs.